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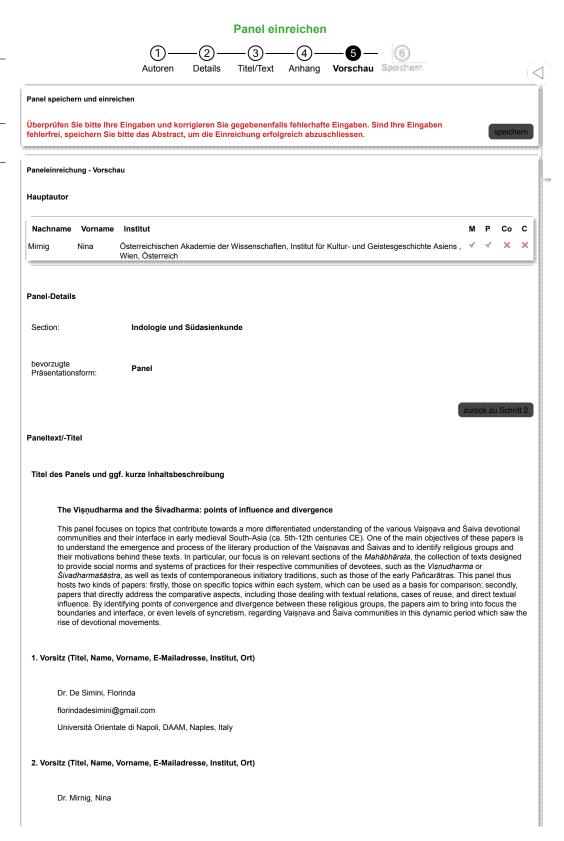
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Panel-Übersicht/Ändern

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Paneleinreichung zum 33. Deutschen Orientalistentag „Asien, Afrika und Europa" 2017

Panel einreichen

① Autoren —— ② Details —— ③ Titel/Text —— ④ Anhang —— ❺ **Vorschau** —— ⑥ Speichern

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Panel speichern und einreichen

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[speichern]

Paneleinreichung - Vorschau

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Panel-Details

Section: **Indologie und Südasienkunde**

bevorzugte Präsentationsform: **Panel**

[zurück zu Schritt 2]

Paneltext/-Titel

Titel des Panels und ggf. kurze Inhaltsbeschreibung

The Viṣṇudharma and the Śivadharma: points of influence and divergence

This panel focuses on topics that contribute towards a more differentiated understanding of the various Vaiṣṇava and Śaiva devotional communities and their interface in early medieval South-Asia (ca. 5th-12th centuries CE). One of the main objectives of these papers is to understand the emergence and process of the literary production of the Vaiṣṇavas and Śaivas and to identify religious groups and their motivations behind these texts. In particular, our focus is on relevant sections of the *Mahābhārata*, the collection of texts designed to provide social norms and systems of practices for their respective communities of devotees, such as the *Viṣṇudharma* or *Śivadharmaśāstra*, as well as texts of contemporaneous initiatory traditions, such as those of the early Pañcarātras. This panel thus hosts two kinds of papers: firstly, those on specific topics within each system, which can be used as a basis for comparison; secondly, papers that directly address the comparative aspects, including those dealing with textual relations, cases of reuse, and direct textual influence. By identifying points of convergence and divergence between these religious groups, the papers aim to bring into focus the boundaries and interface, or even levels of syncretism, regarding Vaiṣṇava and Śaiva communities in this dynamic period which saw the rise of devotional movements.

1. Vorsitz (Titel, Name, Vorname, E-Mailadresse, Institut, Ort)

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2. Vorsitz (Titel, Name, Vorname, E-Mailadresse, Institut, Ort)

Dr. Mirnig, Nina

Panel speichern und einreichen

abbrechen

speichern

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1. Vortrag: Titel, Referent (Name, Vorname, E-Mailadresse, Institut, Ort) und kurze Inhaltsbeschreibung

1. Dr. Grünendahl, Reinhold

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Viṣṇudharma and the _Śivadharmaśāstra_: reminiscences of an unfinished project

Despite the path-breaking studies of R.C. Hazra, which date back to the 1950s, relatively little notice has been taken of these two texts until recently. In the course of my editorial work on the _Viṣṇudharma_ (1983–1989) a cluster of texts gradually emerged around it, among them the _Śivadharmaśāstra_. I came to see these two texts as the most prominent representatives of a genre that transcends established literary and ritual categories. This was confirmed by my subsequent editorial work on the _Śivadharmaśāstra_ which, however, remained unfinished. A summary of my preliminary results, with observations on the similarities and differences of the two texts, may inspire others to turn their attention to this field, it is hoped.

2. Vortrag: Titel, Referent (Name, Vorname, E-Mailadresse, Institut, Ort) und kurze Inhaltsbeschreibung

2. Prof. Dr. Lubin, Timothy

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The Contrasting Social Programs of the _Śivadharma_ and the _Viṣṇudharma_

In a recent paper examining the _Śivadharma_[_śāstra_], I analyzed the way the author(s) of this work has recast several of the distinctive categories of Smārta Brahmanical dharma, particularly the four-_āśrama_ model, affirming the _varṇa_ (social class) categories but extending the range of ritual agency available to Śūdras and women through devotional observances (and in one verse, even to foreigners, 1.26), and generalizing acts of generosity and hospitality prescribed in Dharmaśāstra only for high-status recipients so as to benefit the needy regardless of status. In general terms, the _Viṣṇudharma_, apparently dating to roughly the same period, likewise adapts the _varṇāśramadharma_ of early Dharmaśāstra to a sectarian religious orientation — in this case, Bhāgavata rather than Māheśvara — but with notably different results. First, where the _Śivadharmaśāstra_ evidently presupposes the older non-sequential _āśrama_ model of the Dharmasūtras, the _Viṣṇudharma_ adopts the sequential model introduced in Manu's code (ca. 200 CE). Whereas the _Śivadharma_ redirects the Smārta guest-reception rite and _madhuparka_ meal for the benefit of Śiva-_bhakta_s (lay Śaivas adhering to a formal vow), no comparable rite appears in the _Viṣṇudharma_ (where the elements of guest reception appear only as part of the ceremony of worshiping deities or ancient sages). Most notably, the _Viṣṇudharma_ (especially in chapters 24–25, 66, and 105) enters into sectarian polemic against the threat posed in this decadent Kali age by "heretics" (_pāṣaṇḍa_s) of many stripes, including Buddhists, Jains, Sāṃkhyas, skeptics, and false ascetics. Foreigners (or at least those who speak foreign languages, 105.44) are tarred with the same brush, and Śūdras who become ascetics and go about without caste-markers provoke serious concern. (The _Śivadharmaśāstra_ makes no reference to other religious groups, and adopts a more inclusive social policy.) In short, the _Viṣṇudharma_'s conception of Viṣṇu-bhakti pointedly defends classical Smārta status hierarchy and its prerogatives, foregoing the _Śivadharma_'s moves toward social inclusion. This paper concludes by setting these observations in the context of later trends in the two traditions.

3. Vortrag: Titel, Referent (Name, Vorname, E-Mailadresse, Institut, Ort) und kurze Inhaltsbeschreibung

3. Dr. Rastelli, Marion

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On the Vaiṣṇavism(s) of the Vaiṣṇava Dharmaśāstras

Texts like the _Viṣṇusmṛti_, the _Viṣṇudharma_, the _Vaiṣṇavadharmaśāstra_ (_Mahābhārata_, crit. ed., 14, App. I, No. 4), and parts of the _Anuśāsanaparvan_ (_Mahābhārata_, crit. ed., 13) are generally considered as being Vaiṣṇava. But what does this actually mean? What are the criteria that make a work Vaiṣṇava, apart from a title suggesting its affiliation? And: Is it possible to identify the tradition(s) these texts originate from or are aimed at more specifically, given the fact that "Vaiṣṇavism" is not a homogeneous tradition but consists of various streams? Or, on the contrary, are they aimed at a general audience and a general acceptance by crossing sectarian boundaries, be it in terms of various Vaiṣṇava traditions or in terms of Vaiṣṇava versus Śaiva traditions?

My paper will examine the texts mentioned above as well as similar texts for features that are characteristic for Vaiṣṇava traditions. These characteristics include deities and the names used for them, forms and objects of ritual worship, such as the daily _pūjā_ or

observances (*vrata*), mantras, the nature of meditation objects in yoga practice, the ultimate goals of religious practice, and explicit statements about Vaiṣṇavas and persons affiliated to other religious traditions. It will also address the relation of the ritual prescriptions of these Vaiṣṇava Dharmaśāstra texts to the regulations for the worship of personal gods of the latest Gṛhyasūtras and Gṛhyapariśiṣṭas on the one hand and those of sectarian ritual manuals such as the Pāñcarātra Saṃhitās on the other.

4. Vortrag: Titel, Referent (Name, Vorname, E-Mailadresse, Institut, Ort) und kurze Inhaltsbeschreibung

4. Dr. Kafle, Nirajan

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How novel is the teaching of the *Śivadharmaśāstra*?

The 6th/7th century marks a transition in the religious history of South Asia. The two major branches of Hindusim, Vaiṣṇavism and Śaivism, try to redefine their doctrines and practices by presenting them to their audience in a new fashion by way of a new-fangled body of texts. The *Viṣṇudharma* and the *Śivadharma* are exemplary and foremost instances of this novel textual production. They come to constitute the authoritative scriptures for their respective lay communities: Vaiṣṇava and Śaiva. Most likely composed around the same period (6th/7th century), the two corpora followed a similar agenda of attracting new layers of society to their respective communities. The *Viṣṇudharma* clearly models itself after the *Mahābhārata*, and it adheres thereby to the conventional Brahmanical model of religion. On the other hand, the *Śivadharmaśāstra* does not seem to have a textual model proper, thus it remains comparatively more independent than the *Viṣṇudharma* from the previous Brahmanical tradition, and therefore less coloured by its restrictive teachings. At the same time, there are, however, some issues on which the *Śivadharmaśāstra* offers no remarkable modification to the earlier systems. One of these examples is the account of the donative practice to present the so-called two-faced cow (*ubhayatomukhī*), i.e. the gift of a cow and her calf, which features in the eight chapter and calls into mind brahmanical norms. Accordingly, in this paper I would like to show some instances that represent continuations with the literature of the brahmanical sphere as well as the *Viṣṇudharma*, despite the *Śivadharmaśāstra*'s claim to present its own superior teaching.

5. Vortrag: Titel, Referent (Name, Vorname, E-Mailadresse, Institut, Ort) und kurze Inhaltsbeschreibung

5. Prof. Dr. Yokochi, Yuko

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The Śaiva cosmography in the *Śivadharmottara*

Chapter 12 of the *Śivadharmottara* contains the Purāṇic cosmography. In the Brahmāṇḍa universe Brahmaloka is located above the usual seven worlds, Viṣṇuloka is above it and then Śivapura/Śivaloka is on top. This idea of Śivapura/Śivaloka on top of the universe is common with the *Skandapurāṇa*, in which it is the highest place the lay Śaiva devotees can reach. Surrounding this universe are the eight coverings of five elements, *ahaṃkāra*, *buddhi* and *prakṛti*, as is found in the usual Purāṇic cosmography. Outside these coverings, however, the *Śivadharmottara* adds the five upper worlds, the abodes of Brahmā, Viṣṇu, Skanda, Umā and Śiva. The final abode of Śiva is said to be the place for Śivayogins, which seems to correspond to the union with Niṣkalaśiva in the *Skandapurāṇa*. This configuration of the worlds is also found in Chapter 5 of the *Śivadharmottara*, though it is partly different, and very unique to this text. In this paper I will first introduce this peculiar cosmography, and then investigate the strategy of making the universe Śaivite, comparing it with that of making the universe Viṣṇuite in the *Viṣṇupurāṇa*.

6. Vortrag (ggf. weitere Vorträge): Titel, Referent (Name, Vorname, E-Mailadresse, Institut, Ort) und kurze Inhaltsbeschreibung

6. Prof. Dr. Malinar, Angelika

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Delineating Nārāyaṇa's Dharma in the Nārāyaṇīya section of the *Mahābhārata*

The paper explores the ways in which the doctrines and practices of devotees of Viṣṇu-Nārāyaṇa are defined and authorised in the *Nārāyaṇīya*. The strategies employed in this text will be compared to those to be found in adjacent texts in the epic, and the relevance of other deities (*anyadevatā*) and philosophical-religious doctrines in formulating and positioning Nārāyaṇa dharma in a pluriform religious landscape shall be addressed as well.

7. Dr. De Simini, Florinda

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A Śaiva *Lalitavistara* and its Vaiṣṇava Authors

After the *Śivadharmaśāstra* and the *Śivadharmottara* reached Nepal, sometime between the 7th and the 9th century CE, they were associated with six more works most likely composed in the Himalayan region, thus forming what scholars have known as the

"Śivadharma corpus". In this talk, I would like to examine one of the reasons that might have prompted the composition of such corpus, by analyzing the contents and structure of a work that did not manage to be included in it, despite the attempt made by some authors or scribes. The short title of this work is *Lalitavistara*; this text is only attested in one out of 18 Nepalese palm-leaf manuscripts of the Śivadharma corpus, now preserved at the Asiatic Society (Calcutta). Dated to 1036 CE, the Calcutta manuscript also happens to be the earliest dated manuscript in the very rich tradition of the Śivadharma corpus. By outlining the contents of the *Lalitavistara* and examining its textual structure, in which parallels with other works of the corpus (mainly the *Umāmaheśvarasaṃvāda* and the *Umottaramahāsaṃvāda*) are strictly interwoven with literal borrowings from the *Mahābhārata*, we will unveal a strategy that seems to be common to some works of the corpus, namely that of accommodating Vaiṣṇava beliefs into a broader Śaiva frame. The Śivadharma corpus, thanks to its popularity, might have thus played a role in mediating between two of the main religious communities animating the cultural landscape of medieval Nepal. Finally, we will also try to identify a possible reason why the Lalitavistara, though complying with a general trend within the Śivadharma corpus, was ultimately rejected by the entire tradition.

8. Dr. Mirnig, Nina

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A Vaiṣṇava path to liberation in Śaiva texts: "Vaiṣṇava Yoga" in the Śaiva *Umāmaheśvarasaṃvāda* and *Lalitavistara* of the Śivadharma-corpus

In a recent joint article, De Simini and myself have analyzed the contents of the Śaiva works *Lalitavistara* and the closely related *Umāmaheśvarasaṃvāda*, both of which feature as part of the so-called Śivadharma corpus. Focusing on their context of production within the religious milieus of early medieval Nepal, one striking feature we noted is the agenda to syncretize Vaiṣṇava and Śaiva devotional and social norms, often expressed through the inclusion of Vaiṣṇava concepts and materials into these Śaiva texts. This paper focuses on such an example in the fourth chapter of both works (almost parallel), in which a "*vaiṣṇavayoga*" is taught as part of the system of meditations, which are intended to free the lay adept of all his sins and lead him towards liberation. Objects of meditations are the cycle of *saṃsāra* as well as a graphic visualization of the soul's location in the body and its cutting loose and final departure. The latter calls into mind the practice of yogic suicide or *utkrānti*, which is the procedure through which the adept leads his soul out of the body, a practice which also features in the Śaiva and Vaiṣṇava tantric world. An examination of this chapter and related material will attempt to contextualize this "*vaiṣṇavayoga*" and investigate the significance of its inclusion in a text supposedly addressed at a Śaiva lay audience.

9. Dr. Leach, Robert

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Inside and Outside Viṣṇu's *Dharma*: Early Pañcarātra Tantra and the Vaiṣṇava Landscape

With respect to certain features, the three early Pañcarātra Tantras recently edited by Diwakar Acharya, namely the *Svāyambhuvapañcarātra*, the *Aṣṭādaśavidhāna* and the *Devāmṛtapañcarātra*, appear to have more in common with earlier non-Tantric Vaiṣṇava works (going as far back as the Nārāyaṇīya section of the *Mahābhārata*) than they do with the early Tantric Pañcarātra Saṃhitās i.e. the *Jayākhyasaṃhitā*, the *Sātvatasaṃhitā* and the *Pauṣkarasaṃhitā*. Among such features we can count particular ways in which the central Vaiṣṇava deity is imagined, including his relation to other deities such as Brahmā and Śiva, as well as the manner in which other, non-Vaiṣṇava teachings and their adherents are viewed or appropriated. In this paper, I will address these features as presented in these newly published Vaiṣṇava Tantras, and attempt to map out some of the commonalities they share with, and the divergences between, the attitudes displayed towards non-Vaiṣṇava traditions in, on the one hand, certain non-Tantric Vaiṣṇava works including the *Viṣṇudharmottarapurāṇa*, and on the other, the early Saṃhitās themselves.

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